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EDITORIAL.

DEACONS.

What is the nature of the office, which Deacons sustain in the Church?—Episcopalians believe that a Deacon should be a preacher. Below Bishops they have two grades of ministers; viz. Priests, or Presbyters, and Deacons. Their principal evidence for this belief is that Philip, who was chosen a Deacon at the suggestion of the Apostles, is afterwards mentioned as an Evangelist.—This does not seem to us conclusive evidence.—Philip the Evangelist may have been another person of the same name; or the same Philip who was chosen Deacon, might be subsequently advanced to the office of preacher. The scriptures do not name preaching the word, among the qualifications or duties of Deacons; from which we infer that their office is inferior to that of a minister of the gospel. The reason assigned by the Apostles for the first election of Deacons, shows that they were to superintend the charities and other temporal concerns of the church. The qualifications then named by the Apostles, and at other times in their epistles, also indicate that they were to be leaders in the church, in those concerns generally which devolve on the brethren and not upon the Pastor.—Yet they are to be men of great boldness in the faith, and may well be considered as assistants to the pastor, in those every day duties of his office, which are not peculiar to his ministerial function. It seems right, therefore, to assign to them the office of providing for the celebration of the Lord's supper, and assisting in it; of conducting social meetings for devotion and conference; of taking special thought for the poor of the church; of visiting more than others the sick and afflicted; of attending more than others to exhortation, admonition, and the regular discipline of the church; and of standing ready to afford counsel and assistance to the Pastor, in cases of doubt, difficulty, or trial. That Pastor lacks a right arm, who lacks spiritual, prudent, active, and faithful Deacons. That Church has much to lament, and much to pray for, who are not favoured with such helpers both to their Pastor and themselves.

What are their Qualifications?—Acts 6. 3.—“Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.” 1 Tim. 3. 9, 12. “Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. Let the deacons be the husbands of one wife, ruling their children and their own houses well.”—Even the character of their companions is a matter of consequence. Ver. 11. “Ere you must their wives be grave, not slanderers; sober, faithful in all things.” Superior knowledge and eloquence are not named as requisites, as in the law of bishops or pastors. But they are to be men of superior and established piety; men in reputation with the world for a correct and devoted life; men on whom the blessed Sanctifier has bestowed large measures of the spirit of Christ; men above their brethren for spiritual and practical wisdom; men who regulate their houses like little churches; and whose companions are such as would bring no scandal on the cause, but would be helpers to them both in their christian course and their official duties.

How shall they be chosen?—As to the method of choosing brethren to this office, we know nothing peculiar in it. The right devolves on the whole church; and it is of such importance as to require a ballot. It should be done deliberately; the church should take time to look out among them the men who have the most scriptural qualifications; they should make inquiries after every particular there required, and satisfy themselves that the man on whom they fix their eye does possess them. 1 Tim. 3. 10. “And let these also first be proved; then let them use the office of a deacon well, being found blameless.” We do not suppose this direction requires that a person be selected by vote, and put on probation for a time, and afterward be fully confirmed in the office if he is found qualified; but that the scrutiny concerning his qualifications should precede the choice: that a new convert should not be chosen; but one who has had experience, whose character is established, whose graces have acquired strength and maturity, who is held in reputation as a living christian both by the church and by the world. If such a one is chosen, there is a prospect that he will use the office well; and with the advantages of this station, will eventually purchase to himself a good degree and great boldness in the faith, and become a pillar in the church. Above all, the church should proceed to this business with special prayer; appealing to the Searcher of hearts, and asking wisdom to direct them. It is a concern of so much moment, that churches would do well to appoint special seasons for united prayer attended with fasting; and they would find that officers thus asked of the Lord, become the better helpers and comforters.

What is the method of their induction to office? Acts 6. 5, 6. “And they chose Stephen, and Philip, &c. Whom they set before the Apostles; and when they had prayed, they laid their hands on them.” These seven first deacons, chosen under the direction of the Apostles, were set apart by prayer and the imposition of hands; though other ceremonies, which attend the ordination of pastors are not mentioned. It is not very desirable to revive useless ceremonies; but it deserves inquiry whether we have not in this instance departed from scriptural precedent; and whether the revival of the practice might not be at-

tended with good effects. The Episcopalians ordain deacons of course; as they consider them preachers. Presbyterians set apart their ruling elders by prayer and the imposition of hands.—The first settlers of N. England, we believe, consecrated their deacons. Among Congregationalists, the practice had probably gone into universal disuse, for a long period. Within a few years, there have been several instances of induction in this manner. The ceremony is not probably deemed essential to confer the useful authority. But if attended by a proper spirit, it might produce in the officer a deeper sense of responsibility; it might magnify the office in the view of the world; it might attach the brotherhood to him more firmly; it might be a more solemn and fervent appeal to God than a bare election of the candidate, and a means of procuring a richer blessing. We should be gratified if our churches generally would agree to restore the practice; and if one or two ministers in public assembly should lay their hands on those whom the brethren have selected, and commend them to God in fervent prayer.

Next week we shall advert to some deviations from scriptural principles, which have prevailed in the churches; and point out some of the evils which have resulted to the cause of religion.

TRACTS.

For the Boston Recorder.

PROGRESS OF THE AMERICAN TRACT SOCIETY.

This Institution, though an infant in years, is now called on in the providence of God and by the exigencies of our great community, to put forth the efforts of a full grown man. And there is nothing in the nature of the Institution to prevent its immediately possessing the strength and vigour of maturity, if its real wants are known, and sufficient means and adequate personal exertions are promptly contributed.

“One characteristic of this cause,” as the Committee of the Society have well said, “which gives it especial interest in the present state of our country, is its rapidity of movement. It brings the art of stereotyping, and the full power of the press, of which every body has spoken, but the extent of which perhaps no one has ever duly estimated, to bear in all the perfection of their energy, upon the moral welfare of our country. And it is scarcely too much to say, that numerous as our population is, and rapidly as it is increasing, Religious Tracts, with no demand upon the treasures of the Christian public which would impoverish them, with no sacrifices of effort which would inebriate their peace or mar their enjoyment, & with benefit to every other Benevolent Institution in our land, may soon be sent into every family, and placed in the hand of every little child.—Twelve millions of inhabitants are indeed a great many; but twelve millions of Tracts can be printed, and printed in one year, with no essential sacrifice to the community. Our population is indeed increasing with a rapidity that astonishes us; but the amount of Religious Tracts issued may soon be made to equal it, and surpass it.—And a little active effort of Christians, which would only render their lives happy, and, thro' grace, give them unspeakable joy in the great day of account will put them all into circulation.”

There is nothing to prevent those whose hearts and hands are now engaged in this work, from extending it almost beyond any assignable bounds. We are not called on to measure out our limited and feeble efforts, and wait for those who come after us to accomplish the work. It need not be delayed till the cause of infidelity and sin have been strengthening through an age, and one whole generation of those who are far from God have gone down to death and into eternity.—The voice of Providence most manifestly calls us to great and noble efforts now. Every facility for printing, and communication with the most distant parts, is afforded. The call is on us, who now occupy these churches, and who have assumed the responsibility of urging forth, under the Divine direction and blessing, this glorious cause. On us God has conferred this honour and privilege; and we may not ingloriously put them away from us, and refer them to those whom he shall raise up in future years.

That the openings of Providence are far in advance of the Society's operations, the following facts indubitably show:

The demands for Tracts have, from the formation of the society, greatly exceeded the ability to publish them. In endeavouring to meet these demands, the Society printed,

| | Tracts. |
|---|-----------|
| During the year ending May 1, 1826. | 697,500 |
| During the year ending May 1, 1827. | 3,117,100 |
| In 8 months, from May 1, 1827, to Jan. 1, 1828. | 2,800,000 |

This amount of printing has been done with a treasury rarely containing funds enough to bear the current expenses of two weeks, and often entirely empty; and with obligations resting on the Committee for paper purchased, to an amount which at no time, for several months past, has been less than nine or ten thousand dollars.

And notwithstanding this amount of printing done, the whole amount of Tracts in the General Depository, January 1, 1828, very little exceeded 400,000.

This is not more than one-third or one-fourth the amount of Tracts which the General Depository ought to contain, in order to enable the Society to meet, without embarrassment, the claims of the community. If twice this amount, or 800,000 Tracts, were added, their cost would be about \$8,000; if three times this amount, or 1,200,000 Tracts, were added, their cost would be about \$12,000.

In this state of things, the Committee have also made gratuitous distributions of Tracts, chiefly to very destitute parts of this and other countries, amounting, in eight months, ending January 1, 1828, to 1,200,000 pages; and the calls for gratuitous distributions, especially in our extensive New Settlements, are continually on the increase.

“Ten thousand dollars would only enable it to discharge its obligations for paper purchased, of which it has now no more on hand than it should have at all times; and ten thousand dollars more would no more than furnish means for supplying the General Depository as it should be. And this would only meet the present wants of the Society. Its wants may probably at no future time be so great; but new fields of usefulness will doubtless open, and new calls be made, especially for the millions of the South and West, of South America, and other foreign countries.—We dare contemplate no cessation of effort in future years. These streams must continue to flow, and the personal efforts, now required, must continue to be made, till the grand enemy of souls is vanquished, and “the kingdoms of this world have become the kingdom of our Lord and of his Christ.” There is no rest for a Christian of the nineteenth century, till he rests in heaven.

And is it a great thing, that this Society, established for the benefit of the millions of its whole Western World, should need donations to the amount of twenty thousand dollars? Would it be a great thing for the Christian community to contribute this sum, to enable the Society to issue two millions of these portions of truth, and keep them in circulation from year to year?

Are there not Benevolent individuals in our large cities, who will contribute \$5,000, or more, for this object?

Will not the 500 Auxiliaries of the Society contribute \$5,000 more in donations?

Are there not 100 churches which have friends enough of the cause, in each to contribute \$50, to constitute their Pastor a Director for life, and thus raise \$5,000 more?

And are there not 250 other churches which will contribute \$20 each, to constitute their Pastor a Member for life, and thus raise \$5,000 more?

And is this a great thing for the friends of Zion to accomplish? It cannot be thought so by any one who knows the value of an immortal soul, which one Tract may be the means of saving from perdition! It cannot be thought so by any one who will look at the spiritual wants of our country till he shall see what they really are—how many millions are destitute of the means of grace—and how small provision is yet made for their supply! It is not thought so by the Son of God, who left heaven and died on the cross for the salvation of sinners; or by the Holy Spirit, who often, very often, accompanies these simple exhibitions of truth with his saving mercy!

Many friends of the cause shall observe these facts, and shall feel moved in some way to give effective aid to the Society, we pray them to mark the facts yet again, till they shall be clearly before their view; and if constrained to feel, that Providence calls him to do something, let him think, that the wants of the Society are immediately before him, and that to its funds will be appropriated by a Committee, who, in addition to liberal contributions, give their faithful services, from week to week, with no earthly reward—that it will cheer and encourage the hearts of those engaged in the cause—that it will convey spiritual light to many now sitting in darkness—that God will be glorified thereby, and the Saviour honoured—and that, if he acts with an eye single to the glory of God, “he shall in no wise lose his reward.”

HOME MISSIONS.

For the Boston Recorder.

From a Missionary in Steuben Co. N. Y.

“This township contains more than 2000 souls, and the most of it, (especially the central, the fairest and most fertile part,) lies a moral waste, overrun with vice and error. Had here been a minister of the Gospel stationed here five or six years ago, before the people had become infected with the poison of Universalism, the prospect I think would have been more encouraging than it is at present. There is no meeting-house here, nothing but a common school-house which will hold not more than two thirds of those who are disposed to assemble. To remedy this evil, during the summer past—the congregation have been obliged to assemble in a large barn; but during the coming winter I expect the number of hearers will be diminished for the want of room. The people here are generally in low circumstances, in debt for their lands, and will not think of building a house for public worship at present. Those who have the most property and influence in this town, are in general decided enemies of the Gospel. Although many of them were trained up in evangelical sentiments in distant places, yet emigrating to this town at an early period, and living year after year without hearing a Gospel sermon, they have gradually thrown off all restraint, and are now worse than lost to the Christian community. All my experience and observation testify, that the sending of the Gospel to the new settlements before time has elapsed for the tares to grow and sectarian prejudices to become established, is much more hopeful than the application of missionary labor to settlements of established character.”

Were this solitary instance of the ill effects resulting from a destitution of the means of grace, would not afflict the pious reader, by quoting it. But so far is it from being the only case of such a nature, that the recently settled parts of our country furnish similar ones, almost without number.

“While men slept, the enemy sowed tares.” Where there is no regular ministrations of divine ordinances and the minds of men are not pre-occupied by truth, errors will unavoidably spring up, and under the subsequent labors of the faithful minister arduous and difficult in the extreme. Universalism, and every other species of error, is congenial to the natural heart. The unmitigated efforts of the pious pastor in the most favorable circumstances are necessary to prevent its growth, and to preserve his congregation from giving heed to seducing spirits and doctrines of devils. It is easy therefore to understand, how that after a few years privation of gospel privileges, any people should be led away from the truth, and given up to strong delusions to believe a lie.

“The people are generally in low circumstances”—and this is no matter of wonder, after we are told that they have “become infected with the poison of Universalism.” A corrupt tree cannot bring forth good fruit. Idleness, profane-ness, Sabbath-breaking, intemperance & gambling are the legitimate offspring of every religious error which weakens the sense of accountability to God;—and it is superfluous to say, that poverty and vice follow in the train of such errors. The man whose *only* cannot be received in a court of justice, cannot be safely trusted anywhere—and common sense decides that an oath

is nothing when taken by a man who holds himself irresponsible to any tribunal beyond the grave. But if men are not to be trusted—if social confidence is destroyed, on what basis can social prosperity rest? Who can even regard his interests as secure beyond the slow and partial protection afforded by the civil arm? And who, regarding his interests as insecure, will very strenuously exert himself to increase that wealth which renders him obnoxious to the envy and jealousy of his unprincipled neighbors? Universalism can never fail to demoralize and impoverish any community over which it exerts a decided and continued influence—and this fact furnishes a cogent reason for the early and uninterrupted efforts of benevolence to establish the gospel in its purity, whenever a little community of men is formed.

It is a heart-rending fact that many who are trained up from their youth in evangelical sentiments and who are the children of many prayers—when they remove into the frontier settlements of the country, for the improvement of their property, become lost to the influences of early education, and yield themselves servants to sin, even more entirely than others who have never felt the restraints of early pious instruction. The fact is easily accounted for, but cannot be sufficiently lamented. Such men are commonly the best informed members of community; education has fitted them to take the lead in social affairs; and they are honored by those around them; and in return for these honors, they encourage the vicious propensities of the multitude, and thus involve themselves so deeply in guilt and burden their consciences so heavily, that they can find relief from the occasional convictions of conscience, only by plunging deep into erroneous speculation, and surrounding themselves with false teachers, who will assure them that it shall be well with the wicked.

And how can pious parents in New England looking forward to the time when their children shall be seeking a settlement in those parts of our country failed to be deeply concerned, lest there, relieved from all the salutary restraints of their earlier years they should be carried away by the dissimulation of the ungodly, and become the instruments of extending the kingdom of unrighteousness, while they are themselves the willing servants of corruption! To prevent a result like this, no means are adequate, short of the early establishment of a faithful ministry—such a ministry, as it is the first object of the American Home Missionary Society to plant in all the new settlements of the land. This object may be efficiently pursued, through the medium of that National Institution by every individual in community who feels an interest in it. There is no father or mother in New England, who may not relieve their own anxieties and realize the reward promised to those who “cast their bread upon the waters,” by aiding with their pecuniary contributions and their prayers, the efforts of the Parent Society for Home Missions or any of its Auxiliaries. S. A.

DOMESTIC MISSIONS.

From the Missionary Herald.

NORTH AMERICAN INDIANS.

The missions are among the Cherokees, Choctaws, Chickasaws of the Arkansas, Onegas, and Indians in Ohio, at Mackinaw, and in the State of New York.

CHEROKEES.

Stations at Brainerd, Carmel, Creekpath, Hightower, Willstown, Hawsis, and Candy's Creek. Mission commenced in 1817.

Brainerd is situated near the 35th parallel of latitude, about 7 miles S. E. of Tennessee river. Carmel is 62 S. E. of Brainerd, Creekpath 100 W. S. W., Hightower 80 miles S. S. E., Willstown 60 miles S. S. W., Hawsis 50 miles S., and Candy's Creek 25 miles N. E.

BRAINERD.—Rev. Samuel A. Worcester, Missionary, Mrs. Worcester; John C. Ellsworth, Teacher and Superintendent of Secular Concerns, Mrs. Ellsworth; John Vail, Farmer, Mrs. Vail; Ainsworth E. Blunt, Farmer and Mechanic, Mrs. Blunt; Sophia Sawyer, Teacher; Luke Fernal, Mechanic, Mrs. Fernal; Henry Parker, Miller, Mrs. Parker.

CARMEL.—Isaac Proctor, Teacher, Mrs. Proctor; Josiah Hemmingway, Farmer.

CREEKPATH.—Rev. William Potter, Missionary, Mrs. Potter; Fenner Bosworth, Farmer, Mrs. Bosworth; Erminia Nash.

HIGHTOWER.—Rev. Daniel S. Butrick, Missionary, Mrs. Butrick.

WILLSTOWN.—Rev. And Hoyt, Missionary, Mrs. Hoyt; Rev. William Chamberlain, Missionary, Mrs. Chamberlain; Sylvester Ellis, Teacher, Mrs. Ellis; John Huss, Native Assistant.

HAWSIS.—Doct. Elzbur Butler, Physician and Catechist, Mrs. Butler.

CANDY'S CREEK.—William Holland, Teacher, Mrs. Holland.

The territory of the Cherokees is supposed to contain from 10,000 to 12,000 square miles. The number of the Cherokees is estimated at about 14,000.—Mr. Worcester is still pursuing the study of the native language, with a view of preparing, translating the Scriptures, preparing school-books, &c. He is expected to remove to Newtownton, the seat of the Cherokee government, about the commencement of the present year.—The schools connected with the missions are generally flourishing. The number of members of the church at Carmel, is 29. The number at Hawsis, is 22. The number in the other mission churches have not been reported. In several instances there has been an increase the past year.

CHOCTAWS.

Stations at Elliott, Mayhew, Emmaus, Mr. Jazon's, Goshen, Ai-ik-hun-nuh, Bok-i-tun-nuh, near Col. Folsom's, and at Robert Folsom's. Mission commenced in 1815.

Elliott is situated in lat. 33 and a half, about 50 miles E. of the Mississippi river. Mayhew is 90 miles E. of Elliott; Emmaus 130 miles S. E. of Mayhew; and Mr. Jazon's 85 miles S. S. E. Goshen 115 S. S. W., and Ai-ik-hun-nuh 35 miles W. of Mayhew; Bok-i-tun-nuh 4 miles W. of Emmaus; Col. Folsom's 20 miles S. E. of Mayhew; & Mr. Robert Folsom's 11 miles W. of Elliott.—John Smith, Farmer and Superintendent of Secular Concerns, Mrs. Smith; Joel Wood, Teacher, Mrs. Wood; Zechariah Howes, Farmer, Mrs. Howes.

MAYHEW.—Rev. Cyrus Kingsbury, Missionary and Superintendent of the Choctaw Mission, Mrs. Kingsbury; William Hoover, Teacher; Anna Burnham, Teacher; Anson Gleason, Teacher, Mrs. Gleason; Stephen B. Macomber, Teacher, Mrs. Macomber; Phileas Thatcher.

EMMAUS.—Moses Jewell, Assistant Missionary; Mrs. Jewell; David Gage, Teacher, Mrs. Gage.

At Mr. Jazon's.—The school is taught by a person hired to perform that service.

GOSHEN.—Rev. Alfred Wright, Missionary, Mrs. Wright; Elijah Bardwell, Farmer, Mrs. Bardwell; Sam'l Moulton, Teacher; Eliza Buer.

AI-ik-hun-nuh.—Rev. Cyrus Byington, Missionary; David Wright, Teacher.

BOK-I-TUN-NUH.—Loring S. Williams, Assistant Missionary, Mrs. Williams.

NEAR COL. FOLSOM'S.—Anson Dyer, Teacher; Mrs. Sarah C. Mosely.

AT ROBERT FOLSOM'S.—Calvin Cushman, and Mrs. Cushman.

Adin C. Gibbs, Teacher, has been employed the year past, first at Goshen, and then at other places. He will probably be stationed at Emmaus.

“Mr. Philo F. Stewart, who was compelled by ill health to leave the mission, in the spring of 1826, and who has since spent a part of his time in rendering various services to the Board, is now on his way to the field of his former labors. He is accompanied by Mr. Bliss, who made a visit to the north by permission of the Committee, Mr. Elijah S. Town, who goes to Mayhew to aid, for a limited time, in the farming department, and six unmarried Females, who have been approved as well qualified to be useful in the capacity of teachers of children and helpers in domestic concerns.

The station at Elliott has more than supported itself the year past, by means of its agriculture, and live stock.—Messrs. Byington, A. Wright, and Dyer, have been prosecuting the study of the Choctaw language. The two former have prepared small works of an elementary, and of a moral and religious character, in the Choctaw language, which language they have been the first to reduce to writing. These works after the most careful revision, in which assistance has been derived from Mr. Israel Folsom and others acquainted with both languages, have been in part printed at Cincinnati, Ohio, under the superintendence of Mr. Byington. In consequence of the divine blessing on the labors of the missionaries the past year, individuals of European, African, Anglo-American, and aboriginal American descent have become hopefully pious and have been admitted to Christian fellowship.

Important improvements, within a year and a half, have been made in the civil polity of the Choctaws.

CHEROKEES OF THE ARKANSAS.

Station at Dwight, on the north of the Arkansas river, near the 35th parallel of latitude, and about 200 miles from the nearest point of the Mississippi river. Commenced in 1820.

Rev. Alfred Finney, Missionary, Mrs. Finney; Rev. Cephas Washburn, Missionary, Mrs. W.; Dr. George L. Weed, Physician and Teacher, Mrs. Weed; Jacob Hitchcock, Steward, Mrs. Hitchcock; James Orr, Farmer, Mrs. Orr; Samuel Wisner, Mechanic, Mrs. Wisner; Asa Hitchcock, Ellen Stetson, Cynthia Thrall, Teachers.

Mrs. Hitchcock, the wife of Mr. Asa Hitchcock, died in March last. The average number in the schools is about 50. There have been encouraging openings the past year for preaching the gospel. Earnest requests have also been presented by the Cherokees for the establishment of two more schools. In a flourishing Sabbath School at Dwight, about 31,000 verses of Scripture, answers of the catechism, &c. had been committed to memory by fifteen learners. A girl 15 years old, had committed 1,500.

OSAGES.

Stations at Union, Hopefield, Harmony, and Neosho. Mission commenced in 1820.

Union is on the W. side of the Neosho, about 25 miles from the place of its junction with the Arkansas on the south, about 150 miles N. W. from Dwight, and within 400 miles of the foot of the Rocky Mountains.—Hopefield is about four miles from Union.—Harmony is near the Osage river, a branch of the Missouri, about 150 miles N. of Union.—Neosho is a little west of a straight line from Harmony and Union, and about midway between the two places.

UNION.—Rev. William F. Vail, Missionary and Superintendent, Mrs. Vail; Doct. Marcus Palmer, Licensed preacher, Physician and Assistant Superintendent, Mrs. Palmer; George Requa, Steward; Abraham Redfield, Mechanic, Mrs. Redfield; Alexander Woodruff, Mechanic, Mrs. Woodruff; George Douglass, Farmer; Elizabeth Selden.

HOPEFIELD.—Rev. William B. Montgomery, Missionary; William C. Requa, Farmer, Mrs. Requa.

HARMONY.—Rev. Nathaniel B. Dodge, Missionary and Superintendent, Mrs. Dodge; Amasa Jones, Teacher and Licensed Preacher, Mrs. Jones; Daniel H. Austin, Mechanic, Mrs. Austin; Richard Colby, Mechanic; Miss Woolley, and Miss Etris.

NEOSHO.—Rev. Benton Pixley, Missionary, Mrs. Pixley; Samuel B. Bright, Farmer, Mrs. Bright.

Mr. Vail spent the summer of 1826 in New-England. Remarks from him on the condition and manners of the Osages, were published in the last volume; and the distresses of the southern branch of the mission, occasioned by sickness and inundation, were described. The school at Union contains 40 children; that at Harmony 35.

INDIANS IN OHIO.

Station at Maumee, on Miami river, north-western part of the State of Ohio, about 25 miles from Lake Erie. Instituted by the Western Missionary Society; and by that Society transferred to the U. F. M. Society.

MAUMEE.—Isaac Van Tassel, Teacher and Licensed Preacher, Mrs. Van Tassel.

The school contains 16 scholars. Various circumstances awaken hope as to the prosperity of the mission. It has been severely tried by sickness and other causes.

MACKINAW.

Mission situated on an island 9 miles in circumference, in the straits between Lake Huron and Michigan, Lat. 46 deg.; distance 350 miles north of Detroit, and 200 miles north-east of Green Bay. Mission established by U. F. M. S. in 1823.

Rev. William M. Ferry, Missionary and Superintendent, Mrs. Ferry; John S. Hudson, Teacher and Farmer, Mrs. Hudson; Martin Heydenburg, Teacher; Eunice Osman, Elizabeth McFarland, Delia Cook, Teachers. Several others are occasionally employed in aid of the mission.

The number of children in the boys' school is 90, and in the girls' 70, including day scholars. The boarding scholars are 112 in number, who have been collected from a great variety of places around the borders of the Lake's Huron, Michigan and Superior. Two came from the borders of Hudson's Bay, three or four from Red river, two from Lake Athabasca in the north-west, and several from the regions of the Mississippi. The

R

Vigil.—Visitors to the Alexander with exhibiting the combined Bibles, the Cotton, etc., in order to supply accounts. Borough, York, etc.—The town has that the aid of the town supply land, and Mr.

Penn.—Bible of the meeting the Philadelphia also the to assist the more responsible.

Bible.—The ford has received that to delay.

Grav.—at Orleans was a County divine close father appearing in the Society.

St. L.—lected, own deeply all schools. "Tract," together spot, on the "pledge," however, tion, to the Society. "titude" as mission, an employment, come down, christening of the Regeneration. teen months have been stated past years now.

W. D.—that shall apply the "gospel." "The Stark adopted destitute, missionaries, New-York divided, signed, supplied, ute to the volunteer.

Scripture.—this title, ford County published. It is in the second, etc. It is desired for those well little, to nature, a correct, and interesting be.

State.—attention in any of the County of Georgia appear. a few weeks, none of the heard, in.

Destitute.—are and is of Pastor Baptist, in the tions in the.

Deaths.—of Clergy the average years.—Clergists, 4 Prebys, and 2 Episcop.

Berkshire.—the Philadelphia spirit that is rising at the Conference resulting up to reach to be well.

Good.—The Northern from severe to observance; to work for office to and to aid Thursday million. Holy Spirit to abound.

The.—The Reformation of the Am. S. C. Janu. 3rd, 1840. liberal in and commend what among the regular of

